

CERTAYNE QUESTIONS

15

Concerning

1. Silk, or vwool, in the High Priests Ephod.
2. Idol temples, commonly called Churches.
3. The forme of Prayer, commonly called the Lords prayer.
4. Excommunication, &c.

Handled betvveen

*Mr Hugh Broughton remayning of late at
Amsterdam in the Low countreyes.*

And

*Mr Henry Ainsworth Teacher of the English
Church at Amsterdam afore sayd.*

1. *Thef. 5. 21.*

Try all things; keep that vvhich is good.

Epigram of burning.

1605.

THE TAYLOR SYSTEM

THE TAYLOR SYSTEM
OF BOOK-BINDING
AND THE
ART OF THE BOOK-BINDER

BY
J. H. TAYLOR

LONDON

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To the Christian reader, grace & peace
from Iesus Christ our Lord.

THere came lately to my hands divers writings, controver-
ting sundry poynts of religion. The occasion of writing
them, was, the cōtradieting & spreading abroad as erroneous
some doctrine taught by Mr Ainsworth one of the Mi-
nisters of the English church at Amsterdam: The ex-
ception arising, as it seemeth, from Mr Broughton or a
book of his lately set out touching corruption in handling of
religion. Now of these writings, there were some, both from
the one & the other that wrote them committed unto me for the
delivering of them, and (if I would) to take a copie. By reason
wherof, as also considering that this controversie concerneth
divers points of Religion profitable to be observed; and both
parties (I take it) being willing to have them seen and duly
weyghed of any: I have thought it good to publish in print
all the writings that hitherto have passed from one to another,
not doubting but it may much further the truth and bring
glorie unto God. And now I desire both the Authors to take
this my doing in good part, and thee (good Reader) indiffe-
rently to read & equally to iudge of the matters here contro-
verted, as thou shalt see the truth by eyther of them to be
proved unto thee. Farewell.

Thyne in Christ,
F. B.



Mr Hugh Broughton, in a book of his
to the King, lately set out, concerning
corruption in handling of Reli-
gion, vvriteth thus:

Of Aharons Ephod.

OVr translation giveth to the *Ephod* blew silk, purple,
and scarlat, & white twined silk. The Iewes vniverſally
hold that vwooll threed blew and purple and scarlat,
and vvhite linen, and golden plates cut as threed, made
the cope : not the vncleane vvorme : and they vvill &
may vvell hold vs Battes & Moulwates that cannot ſee
that, for the tongue and ceremony, by their ſo plentifull
and agreeable vvritings. And of touching a vvorme, thus
they vvrite: * *If a vvorme be in a mans hand, though he waſh
himſelfe in the waters of Siloam, or in all the waters that
God made, he ſhall not find absolute cleannes.* Now the
vvorme, vncleane, by Ceremony, might not be in Cere-
mony figuring holinneſſe. This error our reverend Fa-
thers vvill amend.

* Ieruſale-
my Thal-
mud, fol.
65. col. 1.
v. antep.





Mr HENRY AINSWORTH HIS
vvriting concerning this question:

VV *Hither the High sacrificers attire were made
of silk or of wooll.*

That they were not made of *silk*, this reason is alleged:
*Because the worm (wherof silk cometh) was vnclean
by ceremonie, & therefore might not be in cere-
monie figuring holines.*

And to prove they vver of *wool*, it is sayd;

*That the Iewes universally hold, that Wool threed blew
& purple & scarlet, & white linen, & golden
plates cut as threed, was the matter wherof those
garments wer made.*

BVt vnto the former it may be answered;

That though it wer granted to be worm-wrought *silk*, yet it need not
be counted vnclean because the worm was vncleā; for vnclean creatures
whiles they wer alieue defiled not a man; but the eating of their flesh, or
touching of their carcases being dead. *Levit. 11. 8. 11. 24. 31. 41. Dent.*
14. 8. And the Iewes vsed the service of vnclean beasts continually, as
of horses, asses, camels &c, without pollutiō. Now seeing Gods law limi-
teth their vncleānes in these two points; how may we extend it further?

Againe, the Bee was by ceremonie vnclean, *Dent. 14. 19.* yet the honie
which she gathered & wrought was not vnclean, eyther to touch or to
eat.

But if it be granted, that the silk as it is first taken from the worm, is
vncleā; yet it foloweth not, that after it is washed wound & woven by
art of man, that it should continew vnclean stil: seeing that the hayr of
vnclean beasts when it was wrought into cloth had no vncleannes. The
camel was vnclean, *Dent. 14. 7.* yet Ioh. Baptist wore a garmēt of the hayr,
Also the Eliphant, yet Solomō made a throne of the tooth, *1. king. 10. 18.*
And it is holdē of the Iewes,* that the bones, teeth, skins, hayr &c. of vn-
clean beasts ar in such vse excepted, and pollute not a man. Why then
should the work of the silk-worme be alwayes vnclean?

מצות

שח רמז

מח רמז

Certayne Questions

If the silk which the worm maketh be vnclean, then the flesh blood & humors of wormes & other like creatures, must needs be holden vncleā likewise, & so the vse of them forbidde about the sanctuarie as well as the silk. But the Iewes do some of them hold those colours mentioned *Exod. 25.* to be died in the blood of wormes. as תכלת *Techeleth*, which is translated *Blew*, they say was wool died in the blood of a worm called חולין *Hhalazon*. And it is known that purple is vsually made & named of the liquor of the *Purpure & Murex*, which are helfishes, & therefore by the law vncleā. *Deut. 14. 9. 10.* and scarlet of the graine called κόκκος βαφικῆς which is more then any subiect to breed worms, & is therefore named σκολήκιον (*skolekion*) and in French *Vermillon*, of σκολήξ (*skolēx*) and *Vermis* a worm.

But it may be further answered, that it mought be *silk*, though not such as the worm worketh, for as al wool groweth not on the sheeps back, but some is gathered from plants, as cotton wool: so is ther some kind of silk that groweth, as the *Byss* of **Ægypt*, finer then linen, and *silk grasse* in *Persia* & other countries. And if it wer such that was vsed about the tabernacle, then was ther not that impuritie in the stuff which is affirmed.

Vnto the later point it may be sayd,

That the Iewes which with so general consent make wollē threed died into those colours, & fine linē, & gold, the matter of those ornamēts, seem herin to go against the playn law of God, which forbad that a man should wear any garments of diuers sorts, as of linen & wollen togither, *Deut. 22. 11.* and how is it like that God would then haue the High priests garments made of such mixture. If it be answered, God might dispense with that law: it may be replied, first let it be shewed that God would & did so dispense, vvhich wilbe hard to shew from scripture, which mentioneth the die & colour onely, *blew, purple & scarlet*, and not the stuff. Secondly as he might dispense for linsey woolsey, so might he do the like for silk, even of the worm; & then the translation of *silk* is no more absurd or erroneous then that of *wollen*. Thirdly if we consider, the end of those ornaments, which were for glorie & beautie, and the commandement afterwards expressed by *Ezekiel*, forbidding the priests to wear wool in their administration, (*Ezek. 44. 17.*) it may seem probable, the garments were silken, or of such like stuff, rather then woollen.

Moreover, touching the opinion of the Iewes, of pollution by a worme, it seemeth rather to fauour of the Rabbines superstition, then of sound religion, & to be without approbatiō of scripture, of other learned men, or of themselves. For whereas this positiō of theirs is alleged out of the *Thalmud*, If a worm be in a mā's hād, though he wash himself in the waters of *Siloā*, or in al the waters that God made, he shal not find absolute cleannes: First, Gods law maketh no other vncleannes, then by eating the flesh, or touching the dead carkeffe, as before is shewed. Againe of wormes, the Iewes them

מצות לא

תעשה

לכל

Handled by Mr. H. Ainsworth.

Ises &c. are not forbidden (to wit, to be eaten) because they creep not upon the earth. If this be true (which I affirm not) how should the worm in a mans hand, which creeps not on the earth any more then the other, cause so vncleane pollution, & that by touching onely? * Lib. 19. c.

As for other learned men, they seem not to discern any such vncleannes in the silk of wormes. Tremellius being himself a learned Jew, together with Iunius, constantly translate *שש* (*Shesh*) Exod. 25. (which we call fine worm, but *linen*) *linum xylum*. And this *xylum*, Plinie (from whom they take it) writeth to be sponne of the *Bombyx* * or of the worm, in the fruit as it groweth. Note also that the said Iunius taketh the silke worm to be a silke, the effe-
clea creature, & therefore the (*סלעם*) *Soleghnam*, which we call *Soleam*, and
God permitted the Iewes to eat, he translateth *bombycem*, the silke worm,
Levit. 11. 22. * Bomby. properly is the silk-
taken for
the effi-
cient cause
for the ma-
ter.

Marcus Marinus in *Arca Noe*, of the word *תולעת* *tolaghnaeth* (translated *scarlet*) which signifieth properly a worm, sayth, because that of the
threads of the *bombyces* which be worms, silk is made, therefore is this
name elegantly vsed for silk. * In sacr. ap-
par. in Aa-
ron.
* If wish
Tremellius
we take this
שש shesh
to be xyl-
inum, of is
was a very
white &
soft stuff,
whereof the
priests of
Egypt used
to make
their gar-
ments. Plin.
Lib. 19. c. 1.
Lib. 6. c. 17.
* Avenarius
on 702.

Munsterus vpon the word *תכלת* *techeleth* sayth, that the Iewes expound
it to be (*sericum*) silk.
Varablus vpon Exod. 25. calet the scarlet *sericum coccineum* fine
wool *tingium*, scarlet died silk, Of like iudgement ar Pelicanus, Lyra,
and others. * If wish
Tremellius
we take this
שש shesh
to be xyl-
inum, of is
was a very
white &
soft stuff,
whereof the
priests of
Egypt used
to make
their gar-
ments. Plin.
Lib. 19. c. 1.
Lib. 6. c. 17.
* Avenarius
on 702.

Arias Montanus sayth that *תולעת* *tolaghnaeth* is the same that the An-
cients call *Murex*, and that of the blood of that shellfish, & other things
mixed, clothes wer died. * If wish
Tremellius
we take this
שש shesh
to be xyl-
inum, of is
was a very
white &
soft stuff,
whereof the
priests of
Egypt used
to make
their gar-
ments. Plin.
Lib. 19. c. 1.
Lib. 6. c. 17.
* Avenarius
on 702.

Forsterus on *תכלת* *techeleth* sayth, men write of it to be a worme whose
humor is of yelow colour. * If wish
Tremellius
we take this
שש shesh
to be xyl-
inum, of is
was a very
white &
soft stuff,
whereof the
priests of
Egypt used
to make
their gar-
ments. Plin.
Lib. 19. c. 1.
Lib. 6. c. 17.
* Avenarius
on 702.

To conclude, it may seem as probable to be but one stuff, even the
same *שש* *shesh*, that is fine white *linen* (or * like thing) died into the fore-
sayd colours, as to be *linen & wollen*, & more agreeable to the law of
God, which forbad *linsey wollen*. Or, we may vnderstand by wool,
such stuff as groweth vpon plants &c. as Plinie calet that *xylum* afore-
sayd by the name of *lanugo*, a fine mossy wool, & the trade which the
silk men *Seres* vsed, he calleth *lanicium*, vwoolvork or cloth making. * If wish
Tremellius
we take this
שש shesh
to be xyl-
inum, of is
was a very
white &
soft stuff,
whereof the
priests of
Egypt used
to make
their gar-
ments. Plin.
Lib. 19. c. 1.
Lib. 6. c. 17.
* Avenarius
on 702.

Also the hebrue *צמר* (*semer*) is a commune name of al wool, even
such as groweth on trees. * If wish
Tremellius
we take this
שש shesh
to be xyl-
inum, of is
was a very
white &
soft stuff,
whereof the
priests of
Egypt used
to make
their gar-
ments. Plin.
Lib. 19. c. 1.
Lib. 6. c. 17.
* Avenarius
on 702.

This for the present, til better assurance of the contrary:

Henr: Ainsworth.

Mr Broughtons Reply.

M*R Ainsworth*, a tedious writing I saw: and senseles. If you check a thing in print: vvit would bid you do it in print. 3000 yerres Ebrevves you will teach Ebrevv: *Arias* alone might teach you. and you confute your self: *Silk* you vvere said to defend. from that you flee: and bable by-matter from your ovvne head: and dreame of ~~my~~ to help your turne: as though all Ievves 3000 yerres should be overraught by *Mr Ainsworth*. The text might alone have taught you: in naming 3. *coloures*: vvithout the stuff: and *linen*: as an other kind. *White* is our addition. But Egyptian linen is vvwhite of it self: and that addition is more of our selves then of the style. And vvholly you shew vnspeakeable vnlearnedship that gesse against 3000 yerres study of an vvhole nation for matters vsed 1400 yerres openly in their common vveale. Your vvriting shalbe shevved to many that many may tell how far you are from all iudgement: and how you crosse and vveary your self. And vvhen you number the commandements: you should have told whom you folovved: *1st* or *Maimony*. But belike you neuer saw them: only *Munster*. Know now all agree not in the particulars: though they make the same summe. Yf you meane to confute my book: put a style promising so much: and folow it logically: vvithout idle citing of men to by-purposes: and I vvill print your vvordes and a reply.

Broughton.

Mr Ainsworths Answer.

To Mr Broughton, Grace & truth.

IF my writing, Mr Br. seemed so tedious & found so little favor in your eyes, I marveil not; that which is read with ill will & prejudice, both of cause & person, is ever vngratefull. Good cause I had to doe as I did: for whereas heretofore when I opened the book of Exodus, & spake of the stuff of the curtaines, & high priests garments, I shewed the *Shesh or Byffe* to be a thing they had in *Ægypt* (fro whence Israel came) finer then our liné, which we might cal *silk* or *fine linen* as our translations goe: And finding no cause to alter the name, I folowed stil our wonted English. This now of late hath been imputed to me for error, & it was bruited far and neer that I had taught false doctrine, touching this matter of *silk*. Neyther was the reproch vpon me alone (which I could hav borne in silence,) but vpon al this poor church of Christ with me. Further when I met you at the printers, & had by occasiō some little speech hereof, it was after reported I had yielded & revoked mine error. Herevpon I thought it needful (for staying of false rumors) to giv out that writing. In it, I onely sought after the truth, minding what might be both objected & answered. I found the state of the question to consist of two branches, 1. That it might not be *silk*, because that was *unclean by ceremonie*. 2. That it was *linen & wollen*, because the *Jewish Rabbines* say so. Of these points I wrote what I saw, not inveighing against any mans person, though I was not ignorant from what fountanie those vvaters flowed. For this writing you reproch me, who rather should hav instructed me *a Tim.* with meeknes if I had missed. Touching the controversie, notwithstanding that which yow hav vvritten, this now I say.

1. That I am stil of judgement, it is neyther error nor corruptiō in religion, to keep the cōmune name of *silk*: seing that we in English, name linen of *linum flaxe*, and silk of *sericum*; and *Ægyptian byffe*, (for which we hav no proper name) we cal both *fine linen* and *silk*, & hav so been taught from our infancie in scholes & dictionaries; and therefore whither we folow the old translation *white silk*, or the later Geneva, *fine linen*, it skilleth not. And to conclude *because it was silk that it was silk of wormes*, hath no better ground then their assertion which say *the fashers were in Hell*, because they wer in *Hades*, seing *silk* is a general name as wel for that which naturally groweth, as for that which the wormes make.

2. Moreover, that worm-wrought *silk* was unclean, or might not be in the tabernacle, I yet see not, for the reasons alleged: if by the law of God it can be shewed, I am willing to yield.

3. Or that the high priests garments wer of *linen & wollen* (taking these

Certayne Questions

names properly as we Englishmē vnderstand them) I dare not yet assent; vntil it be proved *God did dispense with his law*, as you in speech said he might doe, which we al graunt, if he would. And I chose rather to rely vpon *1300* * or any one word of God, then a thousand of men; & hope I haue chosen the better part, which shal not be taken from me.

Length of *time*, wil not preuaile against truth, yet that these things were so holden & vsed of the Iewish nation *1400. yeres in their common weal*, I wil beleeve when I see it proued; and vnto any iust proof I am willing to yeeld, but by great words wil not be moved.

The text yow grant, nameth *3 colours onely, not the stuff*. So then wool is not in the text. But *linen* yow say is named as an other kind; and white is an addition more of our selues then of the style. But that *white* is a necessary addition is very probable vnto me, seing that the same word *Shesh* is the name also of *white Parus* or *Alabaster*, which agreeth nothing with *Byffe* save in colour onely; and it is thought they both had the name of white shining brightnes, such as the scripture * sheweth *byffe* to have.

And in the first place that God specifieth the things to be made herof, he comāndeth ten curtaines of [*ww*] *shesh* [that is, *fine white-linen*] *twined, & blew & purple & scarlet*. wher that one stuff *Shesh* is first named, which was naturally white, and three died colours after, which though they be substantives or vsed for adiectives, as elsewhere * *whitenes* is put for *white*, & may wel be referred to the first named stuff. Neyther hereintake I vpon me to teach al Ebrewes Ebrew, but do learne of a learned Ebreve Tremellius, of whom others (if they wil) may learn allo. But about such matters and names of things to vs not wel knownen, men vvill alway differ in iudgemēt, neither vvill I contend.

Though I named not *Munster*, vvhich set forth that lewes book of the comādements, yet seing you perceiv I folowed him, you might as vvell have medled with the matter, as with such a circumstance.

The answer of *your book* belongs not to me; with the thing which concerneth me, I deal as is meet, according to my measure. As for *printing*, you may publish what you see cause, & so shal I. Shew my writing to as *many* as you will, I fear no indifferent reader, and others I regard not. Your censure both of it & me, I shal suffer vvith patience. This comfort I have in my self, that in this & al other things I seek after truth and peace; vvhich God graunt me to find.

He that vvisheth yovv vvell
Henr: Ainsworth.

Mr Brough. his Reply.

YF you were mistaken for the Equivocation of *silk*, wit
would you should haue opened your self: seing our
Copes imitating *Aharōs ephod*, have the silk of the worrne.

Touching the *wormes silk*, & for vncleanes in Ceremo-
nies, and yet the same lefull in civil life: as *Musk*, for vvhich
Rambam is taxed in handling Aarons oinctment: I would
advise you rather to read Ebrew treatises, then to hope
for men of leasure to shew your vvandrings. Specially
being so vnthankfill as you are, and so far from hope
of truth. Your Iudaisme, that condemne all our *Christian*
churches as godles buildings, hath lost al right of disputing.
So your befooling of saying the *Lords prayer*, accor-
ding to the expresse commaundement: and making phra-
ses of wordes: to meane matter of such effect: and your
excōmunicating for *Baptizing in the Dutch church*: these
desperate Athean partes tell others, that you are not a
church but a synagoge of Satan.

The 1400. yeres experience you vvould have proved. O
wise Chronicler. Yf you can proue any one yere to have
divers thred in the *Ephod*: then *M. Ainswoorth* shalbe the
man, and vvisdome shall dye with him. Rabbines synce
Ezra have recordes vniforme. Your threatning what you
vvill not beleve, is a ridiculous confuting. I knowv, you be-
leve litle aright.

Your distinction for *vv the stone*, argueth a stony vnder-
standing who vvould think of the marble here.

For the Curtine stuff, *Tremellius* would not refuse the
Rabbines. He knew Moses spake short: as being present to
open his mind: and the recordes in a lerned cōmon wealth
should still continue. But he that cannot examin *Tremel-*
line

lius when he misseth, or hitteth, should be quick to hear and slow to speak. Rancorous biting besemeth none but the synagoge of Satan.

In the end you will not *contend*. Why began you then? How idle are you?

Seing I had not *Munster* by me, how senseles are you that think I might hitte rightly with ease, vpon the matter: or soone teach one as you are: or honour a wicked excommunicatour, and blasphemmer of the Christians, and their Church? And your thankles hart that knoweth that the best glory of your studies hath ben a theft frō my bookes: without mentioning the auctour, should not seke my help.

Yf you sought *truth* you had long agoe folowed a better study. Your owne hart can tell you that in differing copies you cannot tell vwhat the Bible is. And for *Tremel*. whom *Iunius* checketh, thrise, and himself, & would have yet once, but for prevention by death, you that vvil send others to him, shew your simplicity. The *LXX* allowed by the Apostles for much as for *Ex. 28*. are better. For Greek, tell why *Beza* 7. times or thereaboutes checketh himself, and then adventure to dispute. Now your blyndnes bredeth saucy malepertship.

Peace you hate most deadly: that revile our holy buildinges: and befoole all Christendome for 1500. yeres. and so for the Lordes prayer: and give your self over to Satan; by vvicked excommunication.

Mr Ainsw. his Answer.

To Mr Broughton, Grace & sobrietie.

HOW wel yow have justified eyther the vnjust reproch of me, or your blame of our *English* translations, touching the question of *Silk*; & how soundly yow hav prooved *linen & woollen* to be the matter of *Aarons garments*, or worm-wrought *silk* to be *unclean & vnlawful*; I leav it to the iudgement of the discreet reader that shal see your writings. As for my self, I rely not vpon any mans auctoritie, though I reverence & regard their help as is meet. The word of God (how *short* soever it be written) giveth sufficient light to the eyes, & vnderstanding to the simple. By it I learne, that there grew *flaxe* in *Ægypt*, of wich linen properly is made; * *Exo. 9. 3* & that *Shesh* was an other stuff, which the nobility of *Ægypt* wore in honour; whervpo I gather, it excelled our linen. *תכלת* *Techel* which with vs is *blew silk*, with you *blew woollen*, I find was the attire of the Princes of *Assyria* & other nations; and with it & *Purple*, the hethens adorned their images of gold: *Scarlet* also was matched with golden ornamentals, which argueth these things to be neyther commune nor base, but rather as the scripture calleth them * *royal attire*. In the Lords Tabernacle I see the broydered curtaines to be made of this *Shesh*, which was naturally white; and 3. *other colours*, which reason wil teach were sutable to the same. Now what likelyhood ther is that the golden taches should be fastned in loops of *blew woollen threed*; or the glorious brestplate should be tied to the *Ephod* with golden chaines & rings, & with *blew wool*; or that the pure gold plate with the holy graving vpo it, should be fastned to the miter of *Shesh* with *blew woollen threed* rather then with *silk*, (vnlesse it be meant the *wool* of the *xylon tree*, or some such like silken wool, and so the strife be but about words,) I refer to be judged of them that read this controversie.

It is your self that say in the *Æquivocatio*, though yow wil not acknowledge it; for when the translation giveth *Silk*, you conclude it to be of the worm; & now, to help your self flee to the *Copes*, as if the Bible had been translated out of the Popes ward-robe; and the interpretours had not looked to Moses text, to expresse it in *English*, so neer as they could, by termes familiar to our *English* nation. Neyther yet shew you by the law of God, the *silk* of *wormes* to be *unclean*, but refer to the reading of the *Rabbines* for proof of it & other your assertions.

If it be graunted worms silk was lawful in *civil use*, why may it not with as good reason be held lawful in *ceremonie*, as linen & woollé, which in *civil use* was vnlawful? or why should the *worme*, more then the *purple* which was *unclean* seing it had not finnes & scales, be shut out of

Lev. 1. 6.

the tabernacle? Or why excepted you against *silk*, more then against our Englishing of *Tachas the Badger*, whose skin covered the Sanctuarie, though the flesh was never v^used in sacrifice, neyther is it reckned amog the clean beasts, (Deut. 14. 4. 5.) for civil vse, nor wil easily be proved to be clean, if it v^uvere such as our Badger, howsoeuer the Rabbines hold it to be a clean beast, and I v^uvil not deny it.

And now that I hav seen your proofs, & v^uve ar come to this yssue, I v^uvil freely confesse v^uwhat is the greatest thing that hath moved scruple in me, cōcerning this matter of *wool*. The Apostle Hebr. 9. 19. speaking of sprinckling of the blood of the covenant Exod. 24. mentioneth *scarles wool & byssope*; which though they be not named in that place of Exodus, yet he might v^uvel gather from the like sprinckling otherwhere, as in Lev. 14. 4. 6. v^uwher the hebrew being onely *Scarles*, v^uve ar taught by the Apostle to v^understand in that place, *Scarles wool*, from v^uwhence it may be conjectured that al the *Saayles* about the Sanctuarie v^uvas wool also. But v^uwithal I have minded, that *Scarles* is general, & may be applied to all stuff so coloured, v^uwhither v^uwool, as in this place; or other thing, as is like of that scarlet cord, Iosh. 2. 15. 18. 21. & that v^uwool being fittest to sprinckle v^uwith, v^uvas here v^used. Again it is v^uncertaine what wool it was, seing that beside the wool of the sheep, the fruite of the *Xylon* & other *wool-bearing trees*, as *Plinie* calet^h them, is wool also; & is so named of * Greek & Latine writers, yea (*Sericū*) *silk* it self is so caled. Now *Tremellius* maketh al in the Sanctuarie *Xylinum*, & so, in this v^understanding the *blew purple & scarles* might be v^uwool, & *Iosephus* with other lewves that cal it wool may be defended; & the rather seing the stuff v^uvas died before it was spoom as appeareth Exod. 35. 25. And this is al the probability for *wool* that I know in the Bible; v^uwhich yet is far from proving the points before handled; *shas such a diuers mixture was in the Priests garments*, or that *worms silk was v^unclean*; & much lesse v^uvil it condemne the translation of *silk* in general.

* Lanigera, & Linifera ar bores.

Plin l. 12.

e. 10. & l.

13. e. 14.

* Theophr.

l. 4. hist. plā.

e. 9. Plinie.

Calapimū

on Sericū

& on Gos-

sipiū. wher

he calet^h it

both lana

& linum.

wool & li-

nū: having

himself seen

the thing

grow.

From the matter of *Silk*, you turne to other contumelie & reproche charging this cōgregation of v^uwhich I am, to be no church but a *synagogue of Satan*: & that for 3. causes. 1. Our condemning al your *Christian churches* as *godles buildings*. this yovv cal our *Iudaisme*, & say, it *hath lost al right of disputing*. 2. Secondly, our *besoofing* (as yovv v^uvifely speak) of *saying the Lords prayer according to the expresse commandement*, & *making phrases of words to mean matter of such effect*. 3. Thirdly, our *excommunicating for baptizing in the Dutch church*; and for it, you cal me a *wicked excommunicator*, & say I hav given my self over to *Satan*.

Vnto these points (passing by, for the present, the venom of your tongue) I answer. We witnesse against the corrupt & false estate of your English Cathedral & parish assemblies, 1. as not being a cōmunion of *Saincts*, a people caled & separated from the world, & broughe into covenant with God; 2. as not worshipping him aright in spirit & truth according to his own law, but after humane inventions; 3. as not having the ecclesiastical regiment & ministerie prescribed in Christs

testament, but an other received from the Romane Antichrist. Of these & many other your particular transgressions derived from these, we have published our proofs & reasons in the *Confession of our faith*, & sundry other treatises: against which, if you have ought to object, or can any way defend your churches estate, you not onely have libertie but may get your self credit so far to doe. How is it then, that you leave these many matters, & meddle with one particular of the *Temples*; which howsoever they be evil, yet we thinke your priesthood & service in them set up & used, are much worse. But if they be too bad for you to defend, and the *Temples*, you thinke, will more easily be justified; we are content you shall take your choise, so as you will adde doctrine to your lips, and prove by Gods word that which you affirme. In this your writing you have neyther convinced vs of *Judaisme*, nor warranted your *Temples* by any law of God; onely we have your bare word, calling them *Christian churches*, & *holy buildings*, and the old Popish argument of antiquity & *hundreds of yeres*. But for this latter, I leave you to trie your title with the Papists, who challenge * your churches, & many other things as being their right, & by them erected. And for the former, I refer you to the scripture, which condemneth the antichristian worship, for idolatrie and * worship of devils, and maketh Babylon * the habitation of devils; and hath * forbidden vs al manner communion and fellowship with devils or idols; or reteyning & using any monuments * of their abomination; and draweth their * places within this compasse as well as their alters & images, and varranteth vs not by any law or example of the Prophets or Apostles to use such idol howses for Gods worship, which are appropriat to the worship of Satā, & a part of his childrens devotion. It remaineth then upon you, to justify the use of these Massehouses, & to discover our error (if such it be) that reprove & condemne them.

Touching *prayer*, we hold it to be a powring out * of the hart before God, by making requests or giving of thancks according to the present need & occasiō; through the help & working of the * Holy ghost which God hath shed into the harts of al his children. We find that al the holy men of God, used thus to pray in the spirit, without reading or saying by rote any number of words, & have plentiful examples herof in * *Abraham* *Isaac* & *Israel*, *Moses* & *Iosua*, *David* & *Solomon* with many other Saints. We find it promised, that at Christs coming, the spirit should be more plentifully powred upon the church, even the spirit * of grace & of supplications; which he graciously performed both * by doctrine & spiritual gifts wherewith he furnished his disciples; who accordingly * prayed, not with prescript words, but with such as the spirit gave them to utter, God * preparing their hart, & bending his ear. According to these rules & examples in scripture we offer up our prayers in faith; acknowledging that forme, caled the *Lords prayer*, to be a most perfect patterne given for our instruction; & that it is lawful and good to use any of those or other words of scripture fitly applied to our present purpose. This you profanely call our *beseeching of saying the Lords prayer*,

to the king
reason of re
lig. 6. & 14
Rev. 9. 20
2 Chro. 11.
15.
* Rev. 18. 2
* 1 Cor. 10.
20. 21. 14.
1 Ioh. 5. 21
* Exod. 23.
24. Deut. 7.
25. 26. 1st.
30. 22.
* Deut. 12.
2. 3.
* Ps. 62. 8.
* Ro 8. 35.
26.
* Gal. 15. 2
8. & 17. 18
* 24. 12.
27. & 25.
21. & 32. 9
Exod. 5. 22
* 32. 11.
Ios. 7. 6. 7.
2 Sam. 7. 18.
* the book
of Psalmes
throughout.
1 king. 8.
22. 23.
2 Chro. 14.
11. & 20.
5. 6. Neh. 1.
4. 5. & 9. 5
6. Dan. 9.
3. 4. & 6.
* Zech. 12.
10.
* Mat. 6.
Mat. 2.
* Mat. 1.
24 & 4. 2
* Ps. 10. 1

Certaine Questions

and like not, as it seemeth, of such praying, but would bind vs to the saying over of those very words, without shewing any proof by doctrine or example for that you say, save that you mention only *the expresse commandement*. As if we might vnderstand any commandement contrary to the Analogie of faith, & whole tenour of the scriptures. It is the true meaning of Gods oracles that must be regarded. Otherwise *Thou is my* we know the Papists, hav as expresse words * in shew for their *real presence* in the Sacrament, & think they hav as good warrant from *Luk. 1. 43.* to say the *Ave Maria*, as you for the *Pater noster*. But if you will needs vnderstand & require a pronouncing of those words in praying, seing the commandement is general for al times & persons; you must first cast away your own popish leiturgies wher you teach men to say other words, & by which you check the Lord Iesus & his spirit, taking vpon you to giv lawes & formes for prayer, other then his Testament alloweth. You may as wel reduce preaching to the reading over of the *10. commandements*, as praying to the reading of *Our father*. And as your prescript leiturgies, so your conceiving of prayers otherwise, at your sermons & other times, sufficiently refuteth your own doctrine. You shal do wel therefore better to approve of your own doings, & to convince ours by the word of Christ, before you perswade people to your custome, & speak evil of the way of truth with such bitterness.

For our *excommunication* I answer, 1. That my self alone never excommunicated any, but together with the church wherof I am, in the name & by the power of Christ, who hath * given vs this charge and authoritie to cast out from amongst vs al wicked persons. This have we done to divers, and God hath confirmed it in heaven, & we have seen it with comfort, in the conversion of many, & hardning of others that they have grown worse & worse. 2. And wher you charge vs with *excommunicating for baptizing in the Dutch church*, we in deed mislike the faults that are in this Dutch church about baptism, & wil not suffer our members that have ioyned in covenant with vs, to run into those iniquities, or partake with them, (though we have not hitherto cast out any for this particular you mention, but for other transgressions that deserve cutting off, as we by Gods word are ready to prove.) But if you wil take vpon you to defend the corruptiōs of this Dutch church, in baptizing the children of them that are of no church, & their other transgressions in their constitution, government, worship &c. wherof we have admonished their overseers, and which things are published in our answer to *Mr Iunius*, and are neyther amended among them nor approved by him or themselves, we are willing to hear what you can say, & when you have iustified them by Gods word, then may you iustly blame vs for condemning them.

But more cause have you to look to your own practise about excommunication then thus to revile vs. You gave out the curse * *Maryna-cha* against your right reverend Father in God *John VVhisgift* Archb. of Cant.

Handled by Mr. H. Ainsworth.

Cant. and vainly boast that you killed him. Who hath committed that censure vnto you, & by vvhhat authority proceeded you against him? Ar the keyes of the kingdome of heaven put into your hands alone? and vvil you take vnto you papal powver? Vnlesse you can approve of your actions by the lawv of God, it vvil be found that your self are the wicked excommunicatour.

You cal me a blasphemer of the Christians & their church. I require proof of your accusation. shew in vvhat vvords or vvriting I hav blasphemed any Christian: if you can not; bethink you vvhat vvil be the revvard of lying lips.

Hovv vaine * is your religion, that refreyn not your tongue, but let * *Iam. 3.* it loose vnto such vituperie and despite? taunting & disdeighning them 26. that never did you evil; cvviting other *learned men* that hav so vvell deserved of the church by their vvritings; expecting *shame* you vvote not for vvhat, & affecting popular prayse. Knowv you not * that God re- * *Iam. 4. 6* sisteth the provvd, & giveth grace to the humble? Hovv contrary ar you to Christ, vvho * received not prayse of men? & hovv can you beleeve * *Ioh. 5. 4* aright in him * vvwhich seek honor of men, & not the honor vvwhich * *vers. 4* cometh of God alone? And for your persecuting of this poor church of Christ, making vs the mark for your * sharp arrowes, & thincking be- * *Pf. 120.* cause we ar despised of the world, that you also may tread vs vnder your feet, be sure the Lord wil bring youv vnto judgement.

As for me, I never expected honor from you, I know the * vpriight of * *Pro. 29.* way is abomination to the wicked, I account it my honor to bear evil 27. mens reproch. The *best glorie of my studie*, is to know Christ & him crucified, & to be made partaker of his sufferings that I may reigne with him. And behold in this your reprochful writing, I see how he is crucified againe in his members, vvhipped with the scourge of the tongue, & peirced vvith nayles & speers, even bitter vvords: for which I wish youv may find repentance, & mercy vvith the Lord, otherwise I leav youv vnto his rebuke, who vvil reward you according to your vvorks.

Prov. 11. 12.

לֹא יִשְׁתַּחֲוֶה לְאָדָם
לֵב יִשְׁתַּחֲוֶה לַיהוָה

Herr: Ainsworth.

Mr Brough. his Reply.

To Mr Ainsworth, consideration of his desperate
& Satanean condemning of all Christians.

ONe Ebrew sentence in your long writing vvas from God: to make you, as all heretiques, damned of your self. *He that despiseth his Neighbour, wanteth wit.* You that cannot tell whether the Ebrew characters were all in the two Tables, as now wee have them; nor whether the vowels were æquævæ with the consonantes; nor how to expresse the Ebrew soundes: as why *Basor*, s, for *y*, 2. *Pet.* should be *Balaams* father; nor dare determin why *Ioakim* is left out, *Math.* 1. as your wisdom is charged: & despise all Christendome, must nedes be counted witles. Your doings shew that. I accuse you that you put coloured *silk* for coloured *threed*; & white *silk* for *linen*. You prove that I say true: & think by much babling to cloke your ignorance. And you would be taught of the *worme*. Yf you had a minde you might sone learne that. For the *Archb.* you say *I did excommunicate him*. How, otherwise then citing him to Gods iudgment, & my self: May not any to any do so? I did so 6. yeres agoe: and assured the Readers that they should see him or me pay the price. So I excommunicate you. And for your befooling of vs for our *Temples*, sobrietie should be more in you then to require one man to teach you, where all Christian lawes would put you to death. *G. Iohnson* for whom I wrote to the *B. of Duresme*, that I thought him tractable, & desired that he might be suffered to come hither, vvas accused of turning the subiects from obedience, vpon contempt of our *churches*. And is dead: as one of *New Castle* vvrote, returning a letter sent to him

him. In this case no subiect vvill dispute, one for all Christians against you. vvheras you are lesse then a vvorme, to all Christendom, what ioy can a man have to tread dovvn such: vvho presently turne your coate, & ioyne vvith your adversarie. Art vvould suffer in you but this: eyther to confesse your blindenes that denyed *wooll* to be in the *Ephod*; or to resist directly: & not to bring a Satanean doubt. So for *linen*: vvwhether you ment *silk* by it; or, as a dottrell, missed. In two vvordes this might have ben done. You shake your selfe like a reed; and yeeld: & vvould be taught. Knowv you not that lavves kill you for your disturbance passed, vnles you can persvvade your Iudges, that is, all Christendom, that they vv ere Satanean. As I have made you yeeld in this, for *woollen & linen*, so you vvill turne your coate in every thing. Novv *Archb. Wh.* is the *M. R. Father*: confesse your error, as he did: sending *M. Geffrey K.* for *Basil*, & you shall find some prayse of sobriety more then you have. But although I have made you yeeld, you thank me not: but rayle as *Rabsekeh*, Goe in to the coals vv which thou hast kindled.

Mr Ainsvv. his Answer.

Psal. 57. 4.

My soul is among lions, I lie among the children of men that ar set on fyre, whose teeth ar spears & arrowes, and their tongue a sharp sword.

2. Thes. 3.
1. 2.

IF the Apostle Paul had occasiō to desire the prayers of the faithful for him that he might be delivered from vnreasonable & evil men; much greater need hav we that witnesse the gospel in these last days, to desire the same. For so great is Satans rage, because his time is now short, as he omit- teth no opportunitie or means to beat down the faith & fortresse of the church, vvhich maugre his spite, God wil vphold vnto the end. How I hav been drawn into this conflict vvith Mr Broughzen, (a man that bendeth his wit & learning against this poor afflicted church,) may appear by my former vvritings. In what maner I hav caried my self towards him, though I knevv him to be so great an enemy, & how he againe in- treateth me, I leav it for them to judge that shal vievv the things passed. And novv seing him to hav so intemperate a spirit; as he vvil neyther convince me with sobrietie, nor admit of just reprehension for his ovvn overcariage; I purpose no more to direct my stile vnto him, but turning to the discreet Reader, vvil shew the vweaknes of his cause, & his bad dealing against me.

About the question of *silk* he triumpheth as conqueror, & blames me that I thank him not; but if he never get greater victorie in other bat- tles, it vvil be long yer he vvax rich vvith the spoiles. Let him that rea- deth consider vvhat one scripture or reason he hath refuted me vvith, or vvhat answer he hath made to the scriptures & reasons by me al- leged. The foundation of his doctrine for the vncleannes of *silk*, & for *linsey wolsey*, is the Rabbines vvritings onely. But he that blames a nation for corruption in religion, should be ready to approve his blame by the vvritings of the Prophets & Apostles. Himself hath elsvvhere this sen- tence, * He that wil do any thing vvithout warrans of scripture shal anger God; & 26. 14 that in this, & the other points folovving, vvherin he sheweth no title of scripture, men may see he condemneth himself. Neyther On Ind. knowv I hovv vve may trust his Rabbines: I speak not of matters of faith onely, but of this & such like things: for Iosephus vvriteth that the rams skins were died red & blew & purple &c. vvhen Moses telleth vs onely of red. And R. D. Kimchi sayth & the names of Abraham Isaac & Iacob & 39. 7. 14 vvver also graven on the stones, vvhen Gods vvord mentioneth onely & R. Dav. in the * 12. sonnes of Israel. And their ignorance in some things them- selves confesse, as vvhat the *Vrim & Thummim* vvvere is not manifest among

among them. Men should therefore take heed how they admit of all their sayings for oracles. What through the grace of God I saw in the thing from the scriptures, I freely manifested, & would not conceale it, though it should make against me: for I never sought any credit to my self herein, but the truth. He blameth me for *not resisting directly*; but I will first discusse the matter, & as I shall find proof, so will I speak. I was charged with false doctrine for following the translation of *silk*: It lieth on Mr. Br. to prove his charge, which yet he hath not done, except reviling pro- veth it. He would have me say, *whichever the white were linen or silk*. I have told him, (if he would take it) that I thinke it to be neyther of both properly as these things are with vs, yet that it may be caled eyther of both. That it may be caled *linen*, himself granteth; that it may be caled *silk* through custome of our tongue, I have proved, & he answereth me not. Let him with the former, mind *Strabo's* testimonie, that sheweth
 * *silk* to be made of *byss*, the stuff that himself graunteth to be
 in the Sanctuarie; that we need not make scruple of the name
 in English, which before vs was given in Greek. And for *wool*,
 himself that would have vs to receive it from him, will not yet
 speak plainly what he meaneth, whether that of the sheeps
 fleece, as Englishmen would understand him; or other *wool*
 that groweth on trees; for then it will appear, the strife is meet-
 ly about words; & such I never denied it to be, but have pro-
 ved that of such *wool*, *linen* (as we call it) is made, by *Pliny* &
 others. *Theophrastus* is playn, speaking of trees in Arabia &
 India, that yeild (*ἐρπον*) *wool*, as in an apple, which when it is
 ripe, openeth, & the wool is taken out, of which they weav
findons (that is, fine linen clothes) some cheap, others very costly. *Strabo*
 hath the like words, of trees, on which grow *wool*, whereof
 fine-woven *findons* were made; of which *findon* or fine linen we
 read in the gospel, *Mar. 14. 11. & 15. 46*. Now considering this
 varietie of names in writers, why should a wise man stand
 upon termes, when it skilleth not what it be caled; except
 other ver such an uncleannes in *silk* as he hath spoken, but not
 yet confirmed. If he thinke that he can help himself with
 that which I have shewed from the Epistle to the *Hebrews* touching *wool*,
 let him urge it, & speak plainly what *wool* he meaneth; & how he
 will conclude, that because the sprinkle was *wool*, therefore the High
 priests garments were *linen or woollen*, as with vs these things are taken,
 if he deceiveth the world with ambiguous words, & intendeth that fine
 stuff of trees which by writers may be caled *wool*, or *linen*, or *silk*, though
 properly it be none of these, but a fine silken cotton, & such as by *Tre-*
wellius was the onely matter whereof the garments were made: let wise
 men judge of his dealing. & how great a conquest he hath wonne; &
 let him joy in his prowesse, I will not envy his glorie, nor make any
 further strife.

Having ended the ceremonie, next followeth more weightie matters

of religion. Three points from amongst al other *Mr Br.* chose out to reprove vs for. 1. Our *condemning of the idol Temples*, which he calesh *Holy buildings*; 2. Our manner of praying, without saying over the form of words caled *the Lords prayer*; 3. and our *excommunication* of some for declining to the corruptiōs in the *Dutch church*; by him reported, for *baptising in the same*. Of these things I wrote breefly for the cleering of our selves, & expected some great matter to follow, especially from such a man so renowned for his learning: & the rather, for that these points seem much more justifiable against vs, then other evils that we reprove.

But loe, he passeth over these things in silence, neyther bringing proof to convince vs, nor making word of answer to the scriptures that I alleged for our defence. Onely one point, that it seemeth went neer his hart, wher the blame that he sought to bring vpon vs, I returned vpon his own head; to weet, his abuse of Gods holy censure of *excommunication*: for this he would say somewhat, (which anone we wil examine,) but ere he had brought any one sound reason, the fyre was kindled in his brest, & he throweth out an *excommunication* against me also: and then runneth into by matters, leaving the discussing of these things whereinto he was fallen, perhaps ere he was aware.

Neyther was this ynough; but to find occasion of new matter against me, whiles these writings wer vnder hand, he came vnto * one amongst
 * *This his dealing, the vs, & enquired of him what doctrine I had taught touching the stones*
parry that on Aarons brestplate, & would hav vrged him vpon his oth to tel him;
sold me, is insinuating that he knew I folowed the Geneva translatiō, & consequent-
ready to ly must needs err. And though at this fishing he could find nothing
justify vnto against me; yet it seemeth the matter died not; for now ther flie abroad
his face if he certain papers, wherein I am blamed with infinite errors for following
shal deny it. our common translation of the stones names, & the Geneva notes for placing
them. To these writings I answer, that they conteyn a meer forgeriet

I neyther folowed *the English* translation in al the stones names, nor
 * *Of these their application vnto the tribes according to the notes, as is knowen &*
writings, see wilbe testified by many that heard me, though it be now some yeres
hereafter, since I spake of that scripture. What vanitie then is this, to feign first
 Pag. 24 &c *an accusation, & then to frame a confutation of mens own fictions?*

How vnworthy is this dealing, I say not onely of a Christian or learned man, but even of a man of ciuil or humane cariage? Nor yet did this fyre blaze ynough, but againe the bellows must be put to it, & other
 * writings wer sent out against me, saying vpon the report of some, that I had taught on *Exod 12.40.* that Israel was in *Egipt 430. yeres*. Vpon the credit of this testimonie, great things ar inferred against me, as overthrowing not onely *al Moses*, but withal *the new Testament*. The fals hood of this charge is no lesse notorious then the former, & is a meer slander of me, as is knovven vnto God, & my own hart, & many vvitnesses, who heard & can testifie how from *Exod. 6.* & other scriptures, I shevved the Israelites could not be dwellers in *Egipt*, so many yeres any thing neer, Let *Mr Br.* therefore name mine accusers that

hav so belyed me, & clear himself, or receiv with them the due desert of false calumnation. And let wise men mynd the dealing of these adversaries, thus to seek receiv & publish abroad matter of accusation against me. Neyther can I tel how many such likely lying papers they hav & wil spread concerning me; Onely this I know, that God wil be judge & avenger of al such wickednes; vnto him I commit my cause. And though they shal proceed in this their malice, yet rather then I vvil continually trouble my self or the reader with such fruitlesse matters, I wil folow his example vvho in like vsage was *"as a deaf man"* *Psal. 38.* *that heard not, & as a dum man that opened not his mouth;* & wil trust that the Lord wil hide me in the secret of his presence from the pride of men, & keep me secret in his tabernacle from the strife of tongues. *Psal. 31.* 20.

But vvho vvould think that a man thus setting himself to seek out error amongst vs, and giving out papers vvith large confutations of forged matters, vvould be silent if he could except against our profession in any point? yea that in the three things culled out by himself against our faith & practise he should sodainly be to mute? If he be not able to prove his cause against vs, let him yeild vnto the truth, & ask mercie of God for the reproch vvherwith he vnjustly lodeth vs. If he thinck he can prove it, why seeketh he to set on foot nev v matters & leav the old? vvise men wil soon see this vvweak carriage. And is it not a vvorthy argument that he mentioneth for vvpholding his idol temples, *that al Christian lawes would put me to death, & therefore sobriety should be more in me then to require one man to teach me.* Could not the Turk himself vvith this bloody reason quickly confute al Christendome? and did not his predecessors the Papists fight vvith these weapons against Gods former witnesses in their severall ages? I perceiv now if the magistrates sword wil not mainteyn these *holy buildings*, we shal hav no defence for them from *Mr Broughton*. Wel then, let *Baal* plead for himself against them that shal ruinate his howses & altars. And wheras he thincketh it wil be no joy for him *a man* to tread down me that am *a worm*; let him goe on to rejoyce in his manhood; I wil rest contented with my portion in my saviors lot, who was before me *a worm & not a man, the shame of men,* *Psal. 22.6* & contemps of the people.

For his curse given out against his *Lords grace of Cant.* now that he is put to justifie the same by the word of God, he writeth very faintly, asking *How he did it otherwise then by citing him to Gods iudgement, and himself?* and further asking, *May not any to any do so?* But I would ask againe, May not any heretick in the world say this much & more also for his erroneous doctrines & actions? Do not the Papists plead much better for their Popes preeminence? And if he bring no better proof, I doubt he teaching that *any may* give out the excommunication against any, vvil be judged both of Papists & Protestants, to have loved but false doctrine,

The commaundement of Christ doth plainly refute it, *Mat. 18. 15-17.* where he willeth that our brethres sines I should first by our selves, next by witnessses, thirdly by the church be convinced before excommunication. And Paul in a publick & most lothsome crime that was in

* 1. Cor. 5. *Corinth,* willed the church when they were gathered together, to deliver the sinner to Satan by the power of Christ. If one man may excommunicate an other, what vse is ther of these lawes? yea what confusion & vprore would it not breed amongst men? And wher he asketh how he did it otherwise then by citing the Bishop & himself to Gods judgement; shal we take him to mean that he excommunicated & cursed himself also at the same time? For against the Prelat thus he wrot & printed, *I know*

† In his book you have the *Anathema maranatha* given you, it returneth to the giver if you intitled, To deserve it not if your desert be doubtlesse, you are surely miserable. Now the *Anathema maranatha* is the dreadful sentence which the Apostle inioyneth against such as love not the Lord Iesus Christ, which in our English Bibles is expressed by *Excommunication & Excommunication to death*, 1. Cor. 16. 22.

Can any man of judgement think that the church of Corinth should no otherwise proceed against such an enemy of Christ, then by citing him & themselves to Gods judgement? In doubtful matters, & wher no proof or witnessse is, an oath may end the strife, & the thing be left vnto

† Exod. 22. God, to judge & bring to light when pleaseth him, as the scriptures

† 1. I king. teach: but in cases of *excommunication* the sin must be manifest, & sinner

8. 31, 32. obstinate, & then he by the church through the power of Christ, delivered to Satan, that he may be humbled & ashamed for his sin, (if such be the wil of God) & so returne to Christ & the church & be saved.

Heb. 6. 16. And this censure the church executeth with full assurance of Gods good liking & approbation, knowing that he in heaven judgeth & bindeth

† Mat. 18 the sinner with them, as he hath promised. If this certaintie must be

18. of a mans wicked estate before *excommunication*, much more must it be, before the *Maranatha*. And as for Gods judgement seat, we know that we

* 1. Cor. 5. must * al there appear at that day, to receiv according to that we have

20. done: but *excommunication* is Gods judgement of sinners in this life & world by his church; the power wherof is not left in any one mans hand, much lesse in every mans, to excommunicat his neyghbour, & then to say, I have but cited him as my self to Gods judgement. But let vs serch a litle further into this his censure. He gav it to the ArchB. and then eyther he or himself, by his own graunt, was accursed & miserable. If the man be accursed, so are al his actions which he doth in that estate. Neyther may any Christian have spiritual or civil fellowship with one so cast out, but must avoyd him, least he partake with his punishment. The sin of Achan in meddling with the *anathematized* or excommunicat thing, brought wrath vpon the congregation of Israel; *Iosh. 7.* The ArchB. was chief Pastor of the church of England; he being accursed, al his administration must needs be abominable, & they that joynd with or submitted vnto it, were defiled. Thus Mr Broughton being but one man, & an inferior minister, hath of his own authoritie, cast out of communion from

Christ &

Christ & his church, (as himself esteemeth it,) from King, Queen, Counsel & the whole Realm, their Archpastor & metropolitan, without their consent, & if any of them have since that his cursed estate communicated with him in doctrine, prayer, sacraments, or any other part of his ecclesiastical function, which extended over all the land, they communicated with an enemy of Christ & member of Satan: and if any Bishop or other minister have received ecclesiastical office from him, they received it from the Devil & not from Christ. This blessing & benefit hath Mr. Br. brought upon his country. He saith, *lawet kil me for disturbanse*. but let this his presumptuous dealing be looked into, that thus intermeddeth without lawful calling, or any just manner of proceeding to excommunicate the Archpastor of all the realm; & let men of place mind, whether his disturbance past & present, deserveeth not rather the sword which he so maliciously would bring upon his neighbour; & whether I had not just cause to say, that himself would be found to be *the wicked excommunicator*? If others should believe & practise this his doctrine, one man may curse another, & none shall know almost with whom he may live or walk in communion. For if any man anger his neighbour a little, (as I have angered Mr. Broughton) his neighbour may presently excommunicate him, (as this man hath done me,) & a minister may curse the greatest man in the land. But now if the Archb. were not justly & lawfully cursed, then Mr. Br. saith *it returneth to the giver*; & then himself hath been ever since that day, & so shall continue till he get out by repentance, a cursed wight, & one that hath given himself over to Satan by wicked excommunication. Betwixt himself & his most reverend Father the curse then doth lie; & between them let it rest.

The effects following his excommunication are next to be minded. He assured the readers, that they should see the Archb. or himself pay the price. Would he have men expect miracles by his hands, as if some great plague should follow the man that he curseth, or else himself? The word of God teacheth us to look for no such thing by the excommunication of a whole church, much less of one man; but rather to hope for the sinners conversion & salvation by means of this censure; or otherwise to leave him to God's judgement, without looking for corporal punishment upon him in this life. For God often suffereth wicked here to flourish long, & go down in peace to the grave, when he layeth his rod & strokes upon his own beloved children. And if he please to lay any judgement upon the wicked here on earth, yet he reserveth such things to his own secret counsel, & will not have them expected from the mouth of man. Let Mr. Br. then look how he presumeth thus to limit the Lord's judgements betwixt his neighbour & himself, least the evil light on his own head. It seemeth because the Archb. is dead, this man thinketh he paid the price of his curse; & if himself had first died, the reader must have judged his curse killed him self. Well let him beware he curse not many, least some of them do outlive him, & he dyne without repentance give the world occasion to think he died *accursed*, & surely

Lat. 12.

Yet let th' effects folowing, be minded of the reader as he willed him. For the *Archb.* as he sayth, *confessed his error*; I hopethen *Mr Br.* was not so vnmerciful but to forgiv him, except he count his sin to be against the Holy ghost, unpardonable. If he forgave him, & after it the *Archb.* died; a man may suppose he died rather vpon *Mr Broughtons* blessing then his curse; if any would think he killed him, as himself now often boasteth.

His Bull of *excommunication* given out against my self, I desire also may be considered.

First he sayth *no subject wil dispute, one for al Christians against me*: yet he being but one, wil excommunicate me.

2. If I were to be excommunicat, it must be for sin wilfully persisted in; such he hath not proved to be in me; neyther wilbe brought to prove by Gods word any thing he sayth.

3. *Mr Br.* being a member & minister of the church of England, I am none of his brethren, nor any fellow member with him of that bodie, which we wiesse against not to be a true gathered & constituted church of Christ. What authoritie then hath he over me, except he be a Pope & claymeth power over all churches?

4. No false Prophet or antichristian minister, hath the power of the keyes, or right to administer the word or censures of Christ. Such is *Mr Br.* having received a false ministerie or preisthood at the hands of his right reverend Fathers the Prelates: which ministerie we hav disproved in many writings published; & *Mr Broughton* himself wil not & cannot approve his own function.

5. We ar counted schismaricks & out of the church; & of me, he sayth *I have given my self to Satan by wicked excommunication*. If it be so, I am not within, but without the church already, & therefore cannot be cast out of that communion in which I am not. Now the Apostle Paul & the whol church of Corinth had no authoritie to judge them that wer *without*, but onely them that wer *within*; & God judgeth those without, 1. Cor. 5, 12. 13. But *Mr Br.* in judging & excommunicating me, (if I be such as he esteemeth me,) hath taken vpon him more power then the Apostle had, & presumeth to do that vvhich perteyneth to God.

6. That which he sayth to the *ArchB.* *if you deserved it not, it returneth to the giver*; let him apply to himself in this case. If I hav deserved it, it is for sin: al sin must be discovered & judged by Gods law; & the sinner wilfull. With me he refuseth to debate the matter; how am I then convinced of sin, or deserv I this censure? What then shal I say; shal I wish it may turn to the giver? Shal I say, * *As he loved cursing so shal it come vnto him, & as he loved not blessing, so shal it be far from him; as he clothed himself with cursing like a rayments, so shal it come into his bowels like water, & like oyl into his bones*? I wil rather reward this man good for his evil towards me, & pray God he may find grace repentance & mercie, because I hope he hath done this ignorantly; if otherwise, he shal

Psal. 109.
17. 18.

receiv the more heavie judgement. For doubtlesse God that wil not hold any man guiltlesse that I hal take his name in vayn; vvil not suffer this great profanation of his name & censure to go unpunished, except the sinner purge himself by vnfeigned repentance.

As for me, I hav otherwise learned Christ, then to fear the curse *Prov.* *caullesse*, or to be affrayd of vain-man, vvhose breth is in his 26.2. nostrils. The Lord promised to *† Abram*, (vvhose child through *† Gen. 12.* faith I am,) *I wil blasse them that blasse thee, & wil curse them that curse thee.* And though this envious man like *Shimey* revile & curse me, *2. Sam.* yet I say with the prophet, *It may be the Lord wil do me good for his cursing this day.* In him I trust to be hid from the *† scourge* of the *† Iob. 5. 21.* tongue, and from the ** juniper coles* wherwith this enemy would ** Psal. 120.* scorch, & into which he would send me. Yea though his mouth *4.* were (as ** Nebuchadnezzars* fornace) seven times hotter then any mans, ** Dan. 3.* I wil repose in him that saved his servants from *†* that flame, & *19.* hath made this promise to every true Israelite, *VVhen thou walkest* *† vers. 27.* *through the fyre thou shalt not be burnt, neyther shal the flame kinde vpon thee.* *Isa. 43. 2.*

Henr: Ainsworth.



Mr

Mr Hugh Broughton his other vvritings
against Mr Henry Ainsworth
aforesaid.

*Articles of vnlearned ship objected to Mr. Ainsworth:
shewing that he doth not well to take vpon
him a Doctorship.*

And first from *Aharons* attire: afterwards for all *Exod.* & *Ebren*
and *Greek* studies: shewing that he should do better to learne
yet 20. yeares, then beeing blind to lead the blind into ditches.

M. Ainsworth was accused that he sayd *the Ephod had blew silk, scarlet and
crimson, & white silk*: where in trueth the coloured was *woollen shreed*: and
the white was *linen*: by the vniversall consent of the *Ebrewes* who had
1400. yeres open sight and vse of these matters: and in all theyr re-
cordes are vniforme for the matter. Also the best *Rabbins* of *Christians*
vpon the great *Plantine Bible* in many places might have forced him
to have perceived his blindness.

Ainsworthes aunsvver.

In steed of humilitie he bableth most senseles through a sheet of pa-
per almost all neer written to match the leaves of a forrest in grosse er-
rours by talke: turning *Dictionaries*, and disputing most senselessly: and
after warning, in replie, he thus speaketh.

1. He thinketh that *white silk & white linen* is all one. So blew *silk eye*.
and blew *linen*: and he maketh no conscience in having deceived his
heaters: & careth not for the Law of leaving open a well into which the
vnheedy may fall.

2. Because in private garments, *Leuit.* 19. diuerse stuff is forbidden,
he dreameth *Aharons Ephod had not diuerse stuffs*. And will beleue *the Scriptura*
rather then all *lawes* consent: as though the *Scripture* expounded the
tongue: the *Old T.* the *Heb.* and the *New T.* the *Greke*.

3. He might as well say *Aharons Ephod had no golden thred*: because
Deut. 19. diuerse stuff in garments is forbidden.

4. For an *Hebrew* word, *Mr Ainsworth* dare take against all *Ebren*.
None of wit will thinke him wise.

5. For a *Iewes* Law, & open storie, he preferreth his owne pate against
all *Iewes* that ever handled *Moses*.

6. He despiseth this lawe, *The Scribes and Pharisees sit in the chayr of Moses: So heare them.*

7. The Apostles never in termes force, leave the *Rabbins* skill. *Mr Ainsworth* will be wiser: to what worth all not blind will see.

8. The Lxx. *Exod. 28.* haue *Bysson, Sedarov*, the *Apoec.* alloweth that, Yet *Mr. Ainsworth* bableth of *Tremelius* from whom *D. Iunius* departeth infinitely: and can be giving counsell forsooth to others to regard a Latin for Hebrew help, where the Apostles damne him.

9. He can teach vs all, English: that white *linen* and white *silke* is all one,

10. And by him, *silke* conteineth linen and the wormes thred, as *Hades*, heaven and hell. As he knew not till of late, *Hades*: so not yet the *Ephod* thred.

This much now: more hereafter.

*Of infinit errors in M. Ainsworth, following
the Geneva translation & notes for placing
the 12. names of the tribes: & for the
names of the stones.*

The *Apoec. 21.* translateth all *Aharons 12. stones*. There also according to the tribes cariage, the order is given: that *Ruben* & *Ioseph* both, *Ioseph* supremacie, *Ioseph* for *Ieroboam*: & *Beniamin* by right cometh in the first foundation: which *Ioseph* should have had: *Iuda* because of our high sacrificer hath the place of *Levi*, & *Levi* of *Iudah*: *Symeon* alwayes base is reiected into the ninth: & *Isachar* hath his place: Next of order after all three of *Lea* cometh *Zabulon*: & sixtly *Ruben* to come afore the handmaydes sonnes: Then *Asa* for *Anna* that shewed Christ present: then *Ioseph*, that in his Berylls two held 6. & 6, Then *Symeon*: Then *Nephthalim* for *Barack* before his elder brother *Dan*: & he, as by birth afore *Gad*. By the stones names the tribes are aswell meant as yf their names were engraven into them.

1. *M. Ainsworthes* translation leaveth this heavenly matter as nothing belonging to *Aharons* care of Iudgment: which he ware on his brest: or to the providence of Christ for all the tribes storie.

2. The holy Gh. alloweth the Lxx. in *Beryll*: *Iosephs* stone: thrise set in the *Ephod*. *Onix* hath *M. Ainsworth*, never vsed by God: as though the new Test: would omit the stone that bare all their names. None of heed taking & lerning would so think.

3. One that took the right course of studie for tongue would note how much Hebrew of the Lxx, or Greek translation, the N. Test: alloweth: & in how much more that followes exactly the principall heathen Greek, for an Ebrew terme well knownen: and in how much, the *Thalmudiques*. *M. Ainsworth* is as a babe for all this, & never knew any such matter belonged to Diuinity studie,

4. Heathen Greek, & the Lxx. in these, Iohn *Apoc.* 21. alloweth:

1. Odem: Sardius. *Rubens.*

2. Pittah: Topaz. *Synonims.*

3. Barecheth: Smaragd, or Emerald. *Lemna.*

4. Saphir: in Eb. & Greek. *Isachars.*

5. Leshem: Hyacinth. *Dans:* as the towne *Leshem.*

and by the stones name the parters of the Land knew,
that *Leshem* the towne should befall *Dan.*

9. Achlema: Amethyst. *Gads.*

7. Tharschish: Chrysolite. *Afers.*

8. Beryll, for Shoham. Gen. 2. *Iosephs.*

These eight, heathen have: & the Lxx. in sense as Rabbines would
expound Ebrew; & the holy Ghost alloweth them. Wilfull despising of
the holy Ghost is flat Atheisme; Blindnes not learning must M. Ains-
worth plead.

*Of foure Jewels names: altered from
the Septuagintaes, Apoc. 21.*

Foure names of stones the Lxx. brought, which the holy Ghost reie-
teth. *Apoc.* 21.

Nophec, the stone of *Judah*, is *Anthrax*, in the Lxx. But *Chaledon* in the
Apoc. as *Andreas Cæsar* therevpon noteth by the order of the stones; And
God alloweth *Tharg*, *Ierusalem*; vpon *Exod.* 28. vwhere *Nophec* is
Chaledona.

Iahalom, the stone of *Zabulon*, was *Iaspis* in the Lxx. Though *Iaspe* in
Ebrew, was *Beniamins*. God giveth *Zabulon* the *Sardonyx*; the hardest
next the Diamond, & fit for the notation of *Iahalom*: named of abiding
the hammer & of Beating. Therin the Apostle maketh heathen, as holy,
by applying an heathen terme to a strange Hebrew.

Shebo was *Achates*; in the Lxx. and *Neptali* was engraven in it. The
Chrysoprase is a white achate green on the one side: with a golden list:
that doth God bring for the *Achas*; *Apoc.* 21. So *Thalmudique* & *Apo-
stolique* Greek is here.

Iaspe of *Beniamin*, hath *Apoc.* 21. *Iasspis*; & the sonne last in Birth; but of
the first betrothed wife, hath the first foundation.

Hovv far *Mr. Ainsworth* hath ben from fitting these names; his ovvne
hart and his hearers can tell. And all who be not cauterized in hart
will confesse, that God is much contemned, in that his translation was
not regarded. Yet *Mr. Ainsworth* following the interlineal of *Arias
Montanus*, yet refusing him & all of esteeme for *wool thred*, vvill with
saucy malapertship rather cast of all this then confesse how babish hee
is for lerning. Yf he dare replie, he vvill shew himself to be as a man
giddy in atempt; not knowing vvhat to speak, nor vvhat to affirme.
He that checketh him, vvill adventure his fame that so it vvill fall out.

And

allowing
allowing

harmony

in the 21

(Cartand)

And this much to shew what a Babe *Mr. Ainsworth* will shew himself for twelve dum stones: to be as dum as they: or a *Nabal*, if he plead he may despise the holy Gh. his translation. He is like to be guilty of further error.

How the Patriarches were to be grauen in the two Berylles: and in the 12. seuerall stones.

Our Geneva, and Church Bible, and Tremelius, in theyr wordes beare this sense that they vvere to be engraven according to their birth: they first vwho first came into the vworld. It is marveyle that *Tremelius* vvas so simple. Philo of Alexandria vwho saw the Ephod, placeth *Isachar* in the Saphir: which by birth *Dan* should have had. And base *Dan* should have had in the Saphir, the second foundation in the Revelation: And noble *Isachar*, the place of base *Gad*, and the last in the Revelation. Yf *Mr Ainsworth* will affirme that he rightly fitted the Patriarches to their stones: the writer of this vwill highly renowme him. Yf he missed, he disturbed, *Iosuah*, *Ezek.* *Apoc.* and all light of the holy storie: which chayneth the stories of the Patriarches birthes, & life: and their sonnes possessions, and cariage, and regard from God, all together.

Of Exod. v. 1. vnmarked.

Exod. Chap. 1. setteth all *Leahs* sonnes together: and only *Isachar* & *Zabulon* move the doubt: vvhither they follow *Iudah*: or come after the foure handmaids in the stones: The Rabbines in the Thalmud consent, theyv that thence Moses taught hovv by kindreds all together, as the first had seniority of birth, the terme *Tholadosh* vvas to be expounded. And they savv extreme absurdities, if that vvere not observed.

Of Heathens native light for Heroaldry.

Poets Greek & Latin compare Mans case vvith resemblance in Naturall things fit to all iudgmentes. *Onid* in describing the *Sumus pallace*, observed that: and in description of *Slepe*, of *Envy*, and in all his transmutations. Moses & the holy Prophets allegories are extremely perf & pleasant in that kind. And for *Aharons attire*, the Rabbines, by Naturall heroaldry, and by the Prophets, speak the same, that the holy Apostles doe from God. The vvwhite linen, the Helmet or Bonet of salvation, the straitte girding of the loynes, *Vrim* & *Thumim* in faith & love, the building of the Temple, & fighting for the Church, & teaching the covenant of salvation meant by a throne holder, like *Iasper* and *Ruby*.

with a rainebow like a rainebow, and bearing of Gods name in the forehead: these shew in the New Test: what *Aharons attyre* meant. And most of this have the Prophets, and also the Rabbines. And nether Prophetes the doubtesse warrant, nor Rabbines, auctours for phrase commonly allowed by the Rabbines, ever took the *worme* for signification of cleannes. As in Greeke *χαμσπη*; *Chamerpes earth-oreaper*, is a name of slavish and earthly affection.

And our Lordes suffrings were taught by *Blew scarlat and krimson*: fit for blood of al sorts: and *white* for good successe in iustice. And if he had ben to descend to hell, *black* should have resembled that. And why no *Iron* was in the Tabernacle: Plato & Tullie would soone see. Iron, is an instrument of vvarres, not an ornament of a Temple. So where in Daniels Image, warres of 300 yeres betwixt the two legges, *Selencida & Lagida* should be still for Iudea, tossed and scattered on both sides, Iron was a sensible note: and not gold silver nor brasse, to expresse that. He that marketh this may bring the like wit to the twelve stones: how they vvere fit in badges: and shew that he beareth *chosen Mispat*, the care of right judgment on his brest: and girdeth vp his loines like a man, to fight the good combat of God.

Of Iacobs sonnes by his noble Wife, & base Handmaydes.

Christ, *Prov. 8.* delighteth to play with the sonnes of Adam. Not with the vicked: of whom he saith: *that is repented him, he made man.* But in the godly he delighteth: as he wrestled with *Iacob*: and before shewed him a Lather: reaching from the earth to the heavens: & 20. veres shewing heavenly favour strengthened the godly Patriark: & after in all varieties was still with him. In such Christ his delight is. So in precious dum stones he speaketh the Patriarkes storie. Of noble *Lea*, be two vvarriers, two seamen, two statesmen. Of the two handmaidens, each hath, a warrier, and a borderer vpon sea. The noble *Rachel* hath two noble state tribes. Of *Leah*, *Ruben* the eldest had his land vpon the enemies: as bound to fight for his brethren. So *Symeon*, a warrier against *Sychem* vvas placed vpon *Amalek*: & gate from *Amalek* many townes, and did *Ruben* from the *Hagarenes*. *Dan* of *Rachels* handmayd, gate & held *Leshem* the towne, by vvarre. & *God* of *Leahs* handmayd, was in a Playn, nere *Ruben*, bordered vpon the *Enemie*: that garrisons might warre still with him. Sea-men were two of *Leahs*, *Issachar* and *Zabulon* whom *Iacobs* tongue placed vpon the middle sea. *Aser* of *Leahs* handmaid was placed with them: and *Nephthaly* of *Rachels* mayd, held *Tyberias* sea, a blessing, vpon which Christ vwalked. And *Rachels* two sonnes had noble glorie, *Ioseph* in *Iesus* conquered the land: & his tribes had long glorie: And though *Rachel* soone dyed for a spice of Idolatrie, in travell: yet *Beniamin* had the temple in his

Other Writings.

in his tribe: And *Levi* served there in holy vvorke: And noble *Judah* built the temple, and long held the kingdome.

The 12. stones, answering the tribes case.

The tyelve stones are fit: The *VVarriers* red, or vvith some vvarrenote: the *Seamens* fit: *Iosephs* most fit in clear Beryll: and *Beniamins* in the Iasper: and *Levy* in the Phoebean Iasper, *Ouid. Met. 2.* and *Jude* in the flaming Carbuncle. Mr. Ainsworth his ovne hart can best tell vvwhether he knevv Moses purpose, *Exod. 1.1.* to set all Leahs sonnes together: that *Dan* should have *Lechem*: or vvanted learned sight to avoyd our ttanslations errours, and to follow the lerned Rabbines deep skill herein. But I am afrayd the bare narration of this, vvill rather drive him to some saucy malapert raving, then beate any vvitt into his vnlearned head: vvho yet vvill needes be geving counsell to others hovv to learne Hebrevv, by impudency to hide his ignorance.

Of Ezech. chap. 28. vsing 9, of the 12. stones.

Ezechiel telleth of old *Ghyram* king of *Tyrus* how in *David* and *Salomons* tyme he had the vvhole dignity of Israel in Gods people, and holy tribes: and leaveth out only three handmaydes: as beginning of noble, and still ascending: taking in no handmaydes tribe, but happy *Asers*, his borderer. *Nepthali*, *Dan*, *Gad*, the three last *Apos. 21*, Ezechiel of force leaveth out: as not obbrading base dignities. If M. Ainsworth had not Rabbines help here: *Aharons* brest had litle hart from his lerning, & he may say he obscured *Exodus*, but could not open the first verse, as the Thalmud vvould profitably have taught him the right.

Of Badgers.

Badgers skin our Genevah hath for the tabernacle: But the Bishope amended that into *Taxus*. It is an oxkind beast, *Ezech. 20.* whose leather is the best for brave shoes: and not the vnclean. How Mr. Ainsworth quit himself therein: whether he stayned all trope of Ceremonies therein, or playd the man, his owne hart, and his hearers will censure.

Of the Candlestick.

Hebrewes note well, that all the stories in the Bible after the first six dayes of creation, & fall, & seaventh of rest, in mens glorie or shame

have relation to the order of creation still calling men to consider that. So in *Hemoch*, *Heber* & *Isaak*, noble short life, and holy long life; & short by will but long of Gods stay, bare all glorie. & 777 in *Lamech*; and 600 was sad in *Noah*; & 6 tymes seaven is often for to teach triall or experience. So 42. yeares after the land was parted brought *Chusan* a full seaven yeares oppressour: but in the lubily *Othaniel* shewed God had his time. The *Candlestick* had 22. bowles; 11. knoppes; nyne flowres; the 42. devoured of two beares; the 42. kild with *Ochosia*; the 42. *Mat. 1.* are lernedly observed for number as not commonly cast. And the *Candlestick* but by Jewes had never ben marked. And if one dish knop, or flower want, they hold all maymed: as no help to story. Here *Ainsworth* may bable as he cannot but prate: But if he had conscience as a graine of mustard seed he would not be a doctor.

Of girding about the brest.

Our L. *Apoc. 1.* was girded about the brest: *Ainsworth Exod 18.* was to have shewed why? & by what custome Rabbines there would have told him. But the Bat & Mowleward will teach that which he never learned, They that like of him are like vnto him: & all that put any trust in him.

7758

Conclusion.

He cannot as an Ebrician or Grecian in lerned scholes would, grammatically expound one line of ether Testamēt: Such a mate should not befoole all that goe and went 1500. yeres to churches as some yet stand.

To the English company that hold M. Ainsworth of some worth for lerning.

YOU report that *Ainsworth* taught vpon *Exod. 12. 40.* that *Israel* was in *Egypt* 430 yeares. And one no better lerned then he, would so expound the Ebrew. For *Moyfes* in a matter knowen, would vse a short bravery of speach, that heathen should not brable for 215 yeares spent in *Chanaan* for 70. soules; & 215 in *Egypt* for six hundreth thousand valiant men: But lest his speach short. Novv if your reportes of M. *Ainsworth* be true, marke his dulnesse. *Cohash, Exod 6.* is *Moses* grandfather. He came with *Jacob* into *Egypt*, *Gen. 46.* All his yeares were but 133. *Exod. 6.* *Amram* was his proper and immediate sonne, *Exod. 6.* He lived but 137 yeares, *Exod. 6.* *Moses* was his next and immediate sonne, He lived but 120 yeares, *Deut. 31.*

133

137

120

390

So *Moses* should be dead, before the Law was geuen, 40. yeares: & all religion grounded vpon *Moses* should be fables: by *M. Ainsworth*: vnlesse he turne: as he did for wool, & linnen in *Aharons attire*. wherein if againe he will revolt, let him confute *Arias Montanus* folowing the vniuersall Iewes consent.

How M. Ainsworth denyeth the New T.

S. Paul sayth, *Gal. 3. 17.* That the Law came 430. yeres, after the promise, that in *Christ* all the nations of the earth should be blessed: So

Yeres are to *Isaaks* byrth ————— 25

To *Iacobs* ————— 60

To his in Egypt afore Pharaoh ————— 130

215

And so of necessitie in Egypt but ————— 215

430 all.

Thus ether *M. Ainsworth* must eat his wordes or be guilty of reiecting all *Moses* as a fable: and be as a man forlorne of God: that will be teaching of others being so far from all hope of lerning and wit.

To the company of folk that hold M. Ainsworth of worth to teach Divinity.

1. **M**R. *Ainsw.* hath ben reproved for not teaching that the *blow pipe* & *scarlat* in the *Ephod* was vpon *woollen shred*, by the vniuersall consent of the Iewes: wherof some recordes vvere 500. yeares old, whyle the nation yet beheld with theyr eyes what was done.

Mr. Ainsw. careth not for such a testimonie. *S. Luke* thought theyr testimony sufficient for *Nathans* house & for *Zorobabels* wife: and they who know not when humane testimonies be as strong as need to be, should not teach Divinity.

Arias Montanus & his fellowes who dealt in the great Bible, which turned the *Thalmud* *Dictionary* & all the *Chaldy Paraphrastes* into Latin, whose lerning herein all *Christendome* followeth, vvere cited against him. But with himself his owne aucthority is more.

Here you must see what such a man is.

2. The *white* vvas told him to be *linen*.

He aunswereth that by *silk* he meant *flaxen fine Linen*. How well iudge your selues.

3. He

3. He taught you, vnlesse his hearers be impudent, that Israel was 430 yeres in Egypt; as our English translation goeth. So *Moses* should be dead 40. before the Law; & all his writing should be fables.

Vnthankfulness.

They who know what long agoe I wrote, & first opened in English: and how he taught the same, never mentioning whence he was taught, & how yee most admired him for that, think him an vnthankfull wight, & you very simple.

4. XX yeres agoe, the time of Adams fall, that he fell his first day, was holden a wonder: till I shewed how the Iewes vniversally & many Greekes and old Latines hold that. *M. A.* could find prayse for that which he never studied.

The vvhole Chronicle, and the setting of the Iubilies, with our Lordes death, & plaine reconciling of the two, *S. Math.* & *S. Luke*, and distinguishing of *Daniels Beastes* & them of *Apoc.* was not taught vncontrolled, till in my Scripture concent I handled the matters. For this, glory, *Ainsw.* would take, but give no thanks.

5. He cometh 20. yeres short of *Eb.* & *Greke*: That will I soone prove.

6. He thinketh that the Gospell hath a New discipline: The Iewes tell all, all was in the Synagoges before *Ezraes* time & while *Ierusalem* stood. All his study here tottereth.

7. His labor tendeth to overthrow this state. Holding no true church to be here. This dealing is stark bad.

8. He knoweth not what the Bible is. He hath suffred you to vse, *Math. 1.* *Iosias* begate *Iehoiakim*, and *Iehoiakim* begate *Iechonias*. *S. Mathewes* true copies have not *Ioskim*. And the Iewes would sweare that God neuer penned the N. Test: if *Ioskim* were honored there: He that kild *Vriah* the Prophet, & would have killed *Jeremy*, & brent *Ieremies Lamentations*, & was buried like an asse: condemned by the Iewes whole consent, that he is gone to eternall destruction.

9. And if *Iosias*, with his father *Vzias* & *Amasias*, better all then he, be left out, it were strange that *Ioskim* should be in. Some trifling copier, knowing that he was indeed sonne to *Iosias*, & father to *Iechonias*, put him in: not knowing why *S. Mathew* left him out. The Greke copies far the greater part: & all translations, the old Latin, the Arabique, the Syriaque, the Ethiopian, leave him out. And the drawing of him into *S. Mathew*, shuffleth the condemned state of the Kinges, to have of theyr company one, among the blessed Private of *Nathans* house to disturbe the whole argument of *S. Mathew* & of all the New Test: which teacheth the kingdomes of this world are ful of imperfections. Of this *M. Ainsw.* vvas vvarned. Then he runneth to a discourse of *M. Bezas* fame: as though respect of person might be in examining the truth: & wher *Beza* condemneth himself: *M. A.* will speak for him. *M. Beza* at the last saw & revoked his most deadly error,

Of 848 margent readings in Eb.

848 Margent readings be in the Old Test: some of our men following *Da: Kimchi, prof. to Ios.* held them warnings that a word in the text was there, corrupted. The Iewes damned *Kimchi* of Atheisme for that; & taught him to yeild reasons of the Text & Margent, afterwards. And though *Arias* was caught once therin: yet in some of his copies that is omitted. By ignorance herein often contrarieties seem to be in Gods word: As 14 tymes where **לֹא** the Negative & **וְ** the Affirmative come both: as Exod. 21. **לֹא יַעֲרָה**: *hath not betrothed her: לֹא יַעֲרָה* *hath taken her for his.* When M. A. can tell how the Bible is in both, Gods word, then hold him lerned. Till then let him chole a fitter match to dispute with him.

Of Rabbines vnknowen.

The Ebrew is all lost: saving so much as the *Old Test:* hath: And these authors we have that help vs: The *New Test:* expounding many a thousand word of the Old: wherof I will lend *M. Iohnson* a Dictionarie compiled by my self: Next the *Lxx.* Thirdly the *Thalmud Ierusalem:* & the *Babylonian:* the compilers wherof still kept the tongue in theyr scholes: One man after the Apostles dayes ioyned all: But the fragments were from age to age synce Babelended Ebrew. Without judgment herein, a teacher must vie other mens spectacles. Endles millions of hard trickes hath the holy tongue: as fitted to Adams wit to wher vs: where, but for the Iewes, whose millions spent their life to mark short speches, our short life would come short. M. A. despising Rabbines herein shewes himself. Force his short vnsuperfluous aunswer to this. Then for the *New T.* I will as much charge him.

H. Broughton.

* See before, in
Pag, 18.



Mr Henry Ainsworth his* other
ansvver concerning the
vvritings aforesaid.

*An Answer to the Articles of unlearnedship objected
to me by Mr Broughton.*

ALthough the conscience of mine own infirmities and
ignorance, who know nothing yet as I ought to know,
but come far short of the wisdom of the learned both be-
fore time and in these my dayes, would stay me from
making any answer to these *Articles*, whose title pretend
want of *learning* only, and are to no other end penned
or spread but for my reproch, which I can be content to bear
in my bosome: yet because I see many of them to conteyn
besides malice, most manifest lies and forgeries; & to tend
vnto the disgrace of Gods truth & discredit of his Church
vnto vvhom they ver sent, & vvhom the author would
vrge to force my *direct answer*, vvhich he presumeth I can-
not make, yea dares me, & vwill he sayth *adventure his
fame I will shew my self as a giddy man, and not knowing
what to speak*; I have thought it needfull to shew the va-
nitie and falshood of these his objections; vvhich if my ac-
cuser himself vwill not lay to hart, yet others of discretion
may easily perceiv.

Of the question about silk.

In opening *Exodus*, I followed our common translations of *silk*, to ex-
presse that Ægyptian stuff which is now not vsed nor known amongst
vs. For this word, a clamour of error was rayfed, and I charged with
false doctrine. Mr Broughton affirmed *silk* to be *unclean & unlawfull in cere-
monie*; and sayd the matter was *linen and woollen shreed*. Of this, some
writings passed between him and me, vnto which I refer the Reader.
His *Articles* collected from my writings, are :

1. That I think white silk & white linen is all one: so blew silk & blew linen &c. Answ. I think not silk and linen to be one, but very different things: yet that the Ebrew *ששף*, and the Greek *byss*, may be caled eyther of both without danger of error. This I proved by sundry reasons yet vnanswered.

2. That because in private garments, *Levit. 19.* divers stuff is forbidden, I dream *Aarons Ephod* had not divers stuff, and will beleev the scripture rather than all *Jewes consent* &c. Answ. I objected against linen and woollen; Gods law *Deut. 22. 11.* where such garments were in expresse wordes forbidden all men; ther Moses explaneth the former place of *Levit.*, and I will in deed beleev the scripture, & Moses own exposition, before all Iewish Rabbines that shall teach otherwise.

3. That I might as well say, *Aarons Ephod* had no golden thread, because *Lev. 19.* divers stuff in garments is forbidden. Answ. I doubt not of golden threed, the scripture is playn, *Exod. 39. 3.* But wooll Mr Broughton granteth is not in the text: why then should I be charged with error for not admitting wooll. I shewed expresse wordes in *Ezekiell*, wher the Priestes might not wear wooll in their administration, *Ezek. 44. 17.* I granted also God might dispense with that law, *Deut. 22. 11.* if hee would; let his will be shewed, & I yeild. Further let Mr Br. affirme & prove that by that law, *Lev. 19.* gold with linen is forbidden as woollen with linen. His Rabbines here will say I him.

4. That for an Ebrew word I dare take against all Ebrewes. Answ. Not so, but I ioyne with the best that I hav yet seen, & at most consonant to the scriptures.

5. That for a Iewes law, and open storie, I prefer mine own pate against all Iewes that ever handled Moses. Answ. A Iewes law and open storie to prove silk vnclean, and proper linen and woollen in *Aarons attire*, hath not yet ben shewed. *Tremellius* a learned Iew I prefer before his inferiours.

6. That I despise this Law, The Scribes and Pharisees sit in the chayr of Moses: so hear them. Answ. The Scribes and Pharisees of whom Christ spake, I have not yet heard speak against me: much lesse despised Christes law. Let it be proved that they taught such things as Mr Broughton affirmeth, and that they did it according to Moses Law. Let it also be proved that Christ sendeth vs for instructiō to such Rabbines as should come after.

7. That the Apostles never in termes force do leave the Rabbines skill; but I wil be wiser &c. Answ. The Apostles left the Lxx. interpretors skill in the termes & names of some stones, *Rev. 21.* as Mr Br. himself confesseth; much lesse did they follow the Thalmud and later Rabbines which have risen vp since the Apostles left this world.

8. That the Lxx. *Exod. 28.* have bysson *βύσσον*, & the Apoc: alloweth it: yet I habbe of *Tremellius* &c. & the Apostles damne me. Answ. The Lxx. hav bysson for

Which, hold *ששף*
אסור אלא צמר
that nothing *פשתים*
is forbidden but woollen
& linen. Munster.
præcep. prohib. *פשתים*

*W^h Shesh, Exo. 28. they have also byssun for 313 Buts, 1. Chro. 15. 27. 1. Chro. 2, 14. & 3, 14. & 5, 12. &c. & of Buts the Greek & Latin names of bysse are derived; We may well think the Apocalyps alloweth this latter; & also Tremelius to say true. So the Apostles yet damne me not. Neyt her have I ever denyed that *W^h Shesh* may be caled *byffe*. Wherin then am I dāned?*

9. That *I can teach all men English, that white linen and white silk is all one.* Answ: This Article serveth to encrease the number, what differeth it from the first? I teach no other English then I have learned, & others, I think, with me; namely that *byffe* may be caled *fine linen* or *silk*; yet not that these two are *all one*. Let Scholes & Dictionaries speak for English; and Strabo* for Greek.

* Geogr.
Lib. 15.

10 That *by me, silk conteyneth linen and the wormes threed, as hades heaven and hell.* Answ. A false collection. I sayd not so, but that *silk* is a general name as wel for that which naturally groweth, as for that which the worm worketh. Let my former writing be looked vpon.

* See before
Pag 31.

11. That * *the universal consent of the Iewes, wherof some recordes were 500 yeres old &c were alleged, but I care not for such a testimonio.* Answ: Such things I have heard spoken of, but their testimonie is yet to allege; let Mr Broughtons former writings & proofs bee viewed.

* In appar.
sacr. in Be-
sech.

12. That * *Arias Montanus & his fellowes who deals in the great Bible &c. we cited against me; but with my self myne own authoritie is more.* Answ. I know not where Arias condemneth silk to be vnclean. He speaketh of * wooll following the Rabbines, but nameth not what maner wooll; neyther yet doth Mr Broughton himself, that the strife might be ended. Besides, he sendeth me to Arias about the question of *silk*; but blames me for following him in the *stones names*. Thus vseth he learned men for his own advantage; if they bee with him, they are more then mountaines, if against him, they are lesse then molhills, I would the Bible might decide all controversies of religion.

Of Israels sojourning in Ægypt.

A false report Mr Br. received against me, that *I should teach that Israel was in Ægypt 430. yeres.* They that heard me on Exod. 12. & remember my doctrine, can reprove this his vnt ruth; and some have already to his face witnessed the contrarie; yet doth he not retract or call back his slanderous writing. Let him name my accusers touching this, except he will have men think himself feigned it. A large confutation he maketh of this error, that he may bee seen to build castles in the aire. But why doth the man so skirmish with shadowes, and fight where he hath no adversarie? hee hath poyntes of doctrine vnder my own hand, which he first reprov'd & I have iustified; why dealeth he not with them, but foloweth after leafings?

Of a new discipline.

Mr Br. sayth, *I think the Gospel hath a new discipline &c. and all my studie here tottereth.* I answer, what I hold of the discipline, as he calet it, is to be seen

be seen in *the Confession of our faith* & our dayly practise. Against this he hath yet proved nothing, And I doubt not, through Gods grace, but our building will stand, when all *Babels* towres shall totter and fall.

Of overthrowing this state.

Hee sayth *my labour tendeth to overthrow this state, holding no true church to be here, & that this dealing is stark bad.* I answer, Mr Br. dealeth like *Samballas*, *Neb. 6.* We have ever sought the good of this state & country, and no way the overthrow or hurt thereof. We hold here to be many true Churches, Dutch & French; which yet have their corruptions, from which we desire they were purged. Mr Br. can neyther iustifie their corruptions, nor yet would have them amended. This dealing is stark bad; and his belying of me is no better.

Of the 12 stones.

1. He chargeth me with *infinite errors, for following the Geneva translation of the stones names &c.* Answ. I followed not that translation in all; neyther can he prove that I followed it in any one amisse: so his supposed errors vanish into lies.

2. In another place he sayth, *I followed the interlineal translation of Arias Montanus.* Answ. This vnt ruth crosseth the former: *Arias* differeth from the *Genevab*, if I followed him, how then followed I the other? neyther yet followed I *Arias* in them all.

3. Again he sayth, *My owne hart & my hearers can tell how far I have been from fitting the names.* Answ. Thus when he can prove nothing, he would have somewhat from my self. My hart knoweth not that I gav any name vnfit: yet am I not hereby iustified: for in many things wee sayl all: and who am I, that I may not mysse in such things? neyther hath any of my hearers reprov'd me for misnaming the stones; nor this my inquisitive adversarie himself yet convinced me of any one. And now to put him out of doubt, that he shall not need hereafter to fish any more from others, I will shew him whose translation I followed, namely the *Apostle Johns*, *Rev. 21.* of whom I was perswaded in generall, before I knew the particulars that he translated all the stones from *Aarons brest* to the heavenly *Ierusalem*. That I followed him, they that heard me comparing *Moses* & him together, can yet remember & witness. That I might most safely follow him, none of grace will deny; yea mine adversarie himself approveth it, & so condemneth his own malicious hart & slanderous pen.

4. One particular name he chargeth me with, as that I had *the Onyx*, never used of God. Answ. This also is vnt true. I gave not the name of *Onyx* vnto *שֹׁהַם Shoham* for these reasons. 1. because no *Onyx* is men-

Mr Ainsworths

tioned in Rev. 21. wher 12. stones are reckned. 2. Because I found the Greek of the Lxx. on Exod. 28. 20. to translate *βηρύλλον* or *βήρυλλος* the Beryll for *םהש Shoham*. 3. Because I saw the Chaldie paraphrase to have also *כחריב burla*, the Beryll. 4. Because in the last edition of *Pagnino Thesaurus*, I found for *םהש Shoham*, the Arabick to be *ܠܒܠܐ Al belor*, which seemeth by transposing of letters to be the beryll. Wherefore I taught it to be most probable that the Onyx in our English Exod. 28. was the Beryll, in Rev. 21.

These charges I found in his papers, and do now openly deny them; let him prove the contrarie against me if he can; or els be ashamed so to traduce me without cause. His other things about the *stones names & applications* are but presumptions & surmises of his own head, thinking that I did not or could not open them aright. How I applied them he cannot tell, neyther shall he be told for me, vntill I see in him more Christian affection: though I care not if he knew every particular. When he hath quitted himself of these vntruthes, or repented them; let him proceed to other matters, so as he will directly affirme & bring due proof of his words. The like I answer for his other insinuations of the *Badgers skin, Candlestick &c.* They are but wiles, wherby he would withdraw me and his reader from the other controversies of *Prayer, Excommunication, & Idoll temples*, which himself began, but would now shift of with these new matters. Some things he hath which concerne me no more then any other men, yet coming in his way he sends them out against me, that the shew of them may delude the simple. He ruñeth into the genealogie *Mat. 1.* & causesse blameth me, who never opened that scripture in the church. He speaketh of a discourse, that I should run into of *Mr Bezaes fame*, wheras I never mentioned so much as his name in any of my writings, nor wilbe drawn to medle with other mens controversies which belong not vnto me. Onely this I say, *Mr Broughton* might get himself grace better otherwise, then by seeking to disgrace other learned men for their infirmities, that the best as subject vnto.

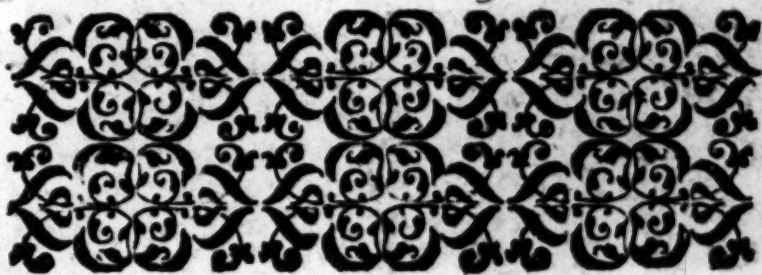
As for my *vnlearnedship*, as he caleth it, be it never so great, yet is it no
Pro. 9.4. preiudice to the truth, which the most *vnlearned* may through Gods
Cor. 1.27 grace professe & walk in. Learning I have none to boast of; it is y nough
 3. for me if I may know Christ & him crucified. Notwithstanding let the reader mind that though he shooteth his arrowes at me by name, yet his reason reacheth vnto al other men whom I acknowledge to be far my superiors in learning, as *Tremellius, Iunius, the 70. Greek interpreters, Arias, Pagnin, Vatablus*, all translations, Latin, English, Dutch, French, all *Dictionaries*, &c. seing none of these agree in the stones names with *Mr Broughton*, & therefore are by him indicted of *vnlearnedship*, that himself alone may be Doctor of the world, when as he hath not yet taught his own tongue to speake truth and absteyn from lies, as these reprochfull papers given out against me do witnesse, *Vnthankfulness* I never shewed to him

Answer.

39

or any; but have spoken and thought better of him then now I find he deserveth. If he have published his workes to be prayesd of men, Christ hath told him t he hath his reward. I wish he may repent of his evils intended against me & others without cause. And that we all who professe the Lord Iesus, may add vertue vnto faith, and remember what God hath sayd vnto man, *Behold the feare of the Lord is wisdom, & to depart from evil is vnderstanding.* Iob, 28.28.

from Amsterdam in the Henr. Ainsworth:
 Lowe Cuntries by
 Broughton and
 Lincolne:
 both m^{rs} of art in Cambridge:



Handwritten mathematical calculations, including long division and multiplication problems, some with annotations like 'due' and '2nd'.

Example 1 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 2 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 3 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 4 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 5 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 6 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 7 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 8 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 9 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$

Example 10 (Long Division):

$$\begin{array}{r} 2 \\ 2 \overline{) 4} \\ \underline{2} \\ 2 \\ \underline{2} \\ 0 \end{array}$$